Murderer Punished
AND
PARDONED
OR

A True Relation of the Wicked Life, and Shameful-happy death of *Thomas Savage*, Imprisoned, justly Condemned, and twice Executed at *Ratcliff*, for his Barbarous Fact in killing his Fellow-Servant.

By us who were often with him in the time of his Imprisonment in *Newgate*, and at his Execution;

Robert Francklin *Thomas Plumer*
Thomas Pattick *James Fenton*
Hugh Lewis

With which is annexed a Sermon Preached at his Funeral.

BRITISH MUSEUM

BLood doth cry aloud; the blood of man, when violently shed by cruel hands for private revenge or covetousness, or the satisfaction of some such base lust doth cry as far as from Earth to Heaven for vengeance; And however some horrible Murders may be secretly plotted, and as secretly effected, yet seldom are they long unpunished, even in this world; for besides that sometimes the guilty-accusing-consciences of such persons who have committed this hainous crime do so inwardly lash and torment them that they can find no rest until they have made discovery of the fact with their own mouth; there is the all-seeing eye of a Sin-revenging God which doth find them, and a strange hand of his Providence which doth often follow them and entangle them in their steps (when they are flying and seeking some hiding place) which doth as it were bind them before they are in Chains, and deliver them before they are aware into the hands of Justice to be punished.

But there is another Blood which doth send forth a louder cry, namely, the Blood of the Lord Jesus Christ, which was shed for the sins of men, which speaketh better things than the blood of Abel, crying for mercy and forgiveness: This Blood hath such prevalency and vertue, that when it is applyed by Faith unto the most notorious Malefactor guilty of Blood as well as other wickedness, it doth entery and drown the voice of blood and every other sin, and washeth the most impure soul dyed in Sin, unto a Scarlet & Crimson hue. This Blood we hope was sprinkled upon the Conscience of this Murderer, who had a litle before, embrued his hands in the blood of his Fellow-servant: for having given such evidences of his sincere repentance, and true faith unto several of us Ministers and other Christians that were with him before and at his Execution; we hope, though he were justly punished with the first death by the hand

of man for his Crime, that through infinite free Grace and Christs blood, he hath escaped the second death and wrath of God in Hell. The Narrative may give the same satisfaction to others which we the Publishers hereof, have received; which is as followeth.

THomas *Savage* born in the Parish of *Giles's* in the Feilds, was put out Apprentice to Mr. *Collins* Vintner, at the *Ship-Tavern* in *Ratcliff*, where he lived about the space of one year and three quarters, in which time he manifested himself to all that knew him, to be a meer Monster in Sin; in all that time he never once knew what it was to hear one whole Sermon, but used to go in at one Dore and out at the other, and accounted them fools that could spare so much time from sin as two or three hours on a Lords-day, to spend in the Lords Service: He spent the Sabbath commonly at the Ale-house, or rather at a Base house with that vile Strumpet *Hannah Blay*, which was the cause of his ruine; he was by a young man (now gone to Sea) first enticed to go drink there, and after that he went alone, and now and then used to bring her a Bottle or two of Wine, which satisfied not her wicked desires, but she told him, if he would frequent her house, he must bring money with him; he told her often he could bring none but his Masters, and he never wronged his Master of two pence in his life; still she enticed him to take it privately; he replyed, he could not do it, because the Maid was always at home with him; Hang her Jade, saith this impudent Slut, knock her brains out, and I will receive the money. This she many times said, and that day that he committed the Murder he was with her in the morning and

and she made him drunk with burnt Brandy, and he wanted one Groat to pay of his Reckoning; she then again perswaded him to knock the Maid on the head, and she would receive the money; he going home, between twelve and one of the clock, his Master standing at the Street dore, did not dare to go in that way, but climbeth over a back dore, and cometh into the Room where his Fellow-Servants were at Dinner, O saith the Maid to him, Sirrah, you have been now at this Baudy house, you will never leave till you are undone by them; he was much vexed at her, and while he was at Dinner the Devil entred so strong into him, that nothing would satisfie but he must kill her, and no other way but with the hammer; to which end, when his Master was gone with all the rest of the Family to Church, leaving only the maid and this Boy at home, he goeth into the Bar, fetcheth the hammer, and taketh the Bellows in his hand, and sitteth down by the Fire, and there knocketh the Bellows with the hammer. the Maid saith to him, sure the Boy is mad, Sirrah, what do you make this noise for? he said nothing but went from the Chair and lay along in the Kitchen window, and knocked with the hammer there, and on a sudden threw the hammer with such force at the Maid, that hitting her on the head, she fell down presently, screeching out; then he taketh up the hammer three times, and did not dare to strike her any more, at last the Divel was so great with him, that he taketh the hammer and striketh her many blows with all the force he could, and even re[illegible] that he had got the victory over her; w[illegible] force, he immediately taketh the hammer an[illegible] strikes at the Cupboard dore in his M[illegible] which being but slit Deal pre-

ſently flew open, and thence he taketh out a Bag of Money, and putting it upon his arm under his Cloak, he went out at a back dore ſtrait way to this baſe houſe again, when he came thither, the Slut would fain have ſeen what he had under his Cloak, and knowing what he had done, would very fain have had the Money; he gave her half a Crown and away he went without any remorſe for what he had done; going over a ſtile, he ſat down to reſt himſelf, and then began to think with himſelf, Lord what have I done! and he would have given ten thouſand worlds he could have recalled the blow; after this he was in ſo much horror that he went not one ſtep but he thought every one he met came to take him, he got that night to *Greenwich* and lay there, telling the people of the houſe that he was to go down to *Graveſend*, that night he roſe and walked about and knew not what to do, Conſcience ſo flew in his face. The Miſtreſs of the houſe perceiving the Lad to have Money and not ſealed up, ſaid, I wiſh this Lad came by this Money honeſtly; the next morning he going away towards *Woollidge*, the Miſtreſs of the houſe could not be ſatisfied, but ſent for him back, and told him, Sweet heart, I fear you came not by this money honeſtly; yes, indeed Miſtreſs (ſaith he) I did, for I am carrying of it down to *Graveſend* to my Maſter a *Wine-Cooper*, we live upon *London-Bridge*, and if you pleaſe to ſend any one to my Miſtreſs I will have the Money with you; ſo there were ſome people going to *London*, and he writ a Note to ſend to his Miſtreſs, and he left the money with the Woman of the houſe, and went his way, wandring [illegible] *Woollidge*, and there was in the Ship-yard [illegible] which time news came to [illegible]

ther that was [illegible]
on his fellow-servant, and that [illegible] was taken away; the Mistress of the house forthwith concluded that sure it was the same youth that was at her house, and that that was the money; whereupon she sent men out presently to seek him, who found him in an Ale-house where he had called for one pot of Beer, and was laid down with his head on the Table, and fain asleep: one of the men calling him by his name, *Tom*, saith he, did not you live at *Ratcliff*? he said yes, and did not you Murther your fellow-servant? he confessed it, and you took so much money from your Master, he acknowledged all; then said they you must go along with us, he said, yes with all my heart. So they went forthwith to *Greenwich* to the house where he lay that night, where when he came he met his Master with some friends, and when his Master spake to him of it, he was not much affected at first, but after a little while burst out into many tears; thence he was conveyed to the Justice at *Ratcliff*, where he fully confessed the Fact again, and by him was committed close Prisoner in the Goal of *Newgate*, where Mr. *H. B.* (who after some acquaintance with him, had this preceding Narrative from his own mouth) came to see and speak with him, and he seemed but little sensible of what he had done, are you (said he) the person that committed the Murther upon the Maid at *Ratcliff*? he said, yes; O what think you of your condition? what think you will become of your precious soul? you have by this fact not only brought your Body to the Grave, but your Soul to Hell, without infinite mercy: were you not troubled for the fact when you did it? not for the present Sir, said he, but soon after I was

[illegible] next time he asked him, whether he were sorry for the fact? he said, wringing his hands and striking his breast, with tears in his eyes, yes Sir, for it cuts me to the heart to think that I should take away the life of a poor innocent Creature, and that is not all, but for any thing I know, I have sent her soul to hell, O how can I think to appear before Gods Bar! when she shall stand before me and say, Lord this wretch took away my life and gave me not the least space that I might turn to thee! he gave me no warning at all Lord! O then what will become of me!

Soon after the Imprisonment of this *Thomas Savage* in *Newgate*, upon the desire of one of his friends, Mr. *R. F.* and *T. V.* went to him in the Prison, and had liberty, with much readiness, from the Keepers, to discourse with him; They asked him, if he were the person that had Murthered the Maid, he answered that he was; they did then open to him the hainous nature of that sin, endeavouring to set it home upon his Conscience, telling him of the express Law of God, *Thou shalt not kill*, and the express threatning, *That whosoever sheddeth mans blood, by man shall his blood be shed.* They spake to him of the Law of the Land, and the punishment of Death which would certainly be inflicted upon him, that he had but a few Weeks more to live, and then he would be Tryed, and condemned, and Executed; but they told him that the punishment of temporal death was but small in comparison with the punishment of eternal death in Hell, which he had deserved, and was liable unto. They told him, that so soon as death should make a separation between his Soul and Body, that his Soul must immediately appear

before

before the dreadful Tribunal of the Glorious God, and there receive its final doom, and be irreversibly sentenced to depart from the presence of the Lord, into everlasting fire, if he were found under the guilt of this or any other sin. They asked him if he knew what Hell was? telling him what a fearful thing it would be for him to fall into the hands of the living God, how intollerable the immediate impressions of Gods wrath would be upon his Soul! what horrour and anguish he would there be filled withal! and how he would be bound up in Chains of darkness until the judgment of the great day! and then told him of the Glorious Appearance of the Lord Jesus Christ to Judgment, that Soul and body should be then joyned together, and condemned together, and punished together with such exquisite torments as never entred into the heart of man to conceive! declaring the extremity and the eternity of the Torments of Hell, which were the just demerit of his sins. Then they asked him, whether he had any hopes of escaping this dreadful punishment of hell? He answered that he had: They enquired into the grounds of his hopes, He told them that he repented of his fault, and hoped God would have mercy on his Soul. They asked him whether he thought his Repentance would procure for him a Pardon? He knew no other way. They told him that God was just, and his justice must be satisfyed, and there was no way for him to do it, but by undergoing the eternal torments of Hell, and did he know no way of satisfying Gods Justice besides, and pacifying his anger that was kindled against him? No, he knew not any; and yet did he hope to be saved? he answered, yes. They enquired whether ever he had experience of

wrought in him. Herein he could give no account, and yet hoped to be saved. Yes. They told him, his hopes were unsound, having no good foundation, and he would find himself disappointed; that it was not his repentance, his tears, and prayers (though he ought to use them as means) that would save him, if he fixed the Anchor of his hope upon them. That if he hoped to be saved in the condition which for the present he was in, he would certainly be damned. That he must cast away all those groundless hopes he had conceived, and endeavor to despair in himself, that being pricked and pained at heart, through the apprehensions of the wrath of God ready to fall upon him & seeing no possibility of flying and escaping if he looked only to himself, he might cry out, what shall I do to be saved? and enquire after a Saviour, and then they spake to him of the Lord Jesus Christ: and the way of Salvation by him, which before he was sottishly ignorant of, as if he had been brought up in a Country of Infidels, and not of Christians. The words spoken to him by these two Ministers seemed to take little impression upon him, whilst they were present; yet after they were gone, the Lord did begin to work and he did acknowledge to Mr. B. that two had been with him (he knew not their names) whose words were like arrows shot into his heart, and he did wish that he had those words in writing, especially one expression of T. V. That he would not be in his condition for ten thousand worlds, did affect and so affright him that he said, it made his hair stand an end.

An account of a discourse betwixt T. D. *and* T. S. *about fourteen dayes after he was Prisoner in* Newgate.

WHen I came in and saw him in Irons, I said, were these Fetters for the sake of the Gospel they would be farr more precious than Chains of Gold, but see here the cursed fruits of Sin, thou that shouldst all thy life time have been a faithful servant of God, hast neglected no time to serve the Devil.

I asked him, how old he was? he said, 16 years old; I told him he was a young man, but an old sinner; then I began to set my self to bring him to a sense of his sin, and of his miserable and lost estate; and asked him whether he believed there was a God? he answered, yes; and dost thou believe that this God is true, he said, yes, and taking up the Bible, I asked him, dost thou believe, that this is the Word of God, he answered, yes; Then I told him, according to this Word, he was a damned wretch, and God had past a Sentence of death upon him; and told him plainly that he should not enter into the Kingdom of God, but be a Companion of Devils in a lake of Brimstone to all eternity, (meaning without repentance, conversion and faith in Christ.) Then I turned him to several Scriptures, and told him this was the Word by which he must be judged at the bar of God, and be damned or saved according as then he should be found to be, converted, or unconverted; The Scriptures were these. 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God?* be not deceived: neither fornicators, nor Idolaters, nor Adulterers, nor effemi-

nate, nor abusers of themselves with Mankind. ver. 10. nor Thieves, nor Covetous, nor Drunkards nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

Another Scripture I read to him was *Gal.* 5. 19. now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness. v. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, v. 21. Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

The next Scripture to the same purpose was, *Rev.* 21. 8. But the fearful and unbeliving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimston: which is the second death.

I told him these were the words, of the holy, true and infallible God; this was the sentence which God had passed upon him, as the desert of those abominable Sins, which he was guilty of; for these Scriptures pointed at several of the sins which he confessed he had lived in, and had committed, as drunkenness, lyng, uncleanness and murder. I cryed, you confess your self guilty of these sins, and that God threatneth you with eternal death, with everlasting torments, and exclusion from his presence and Kingdom, not only Gods justice, but Gods truth also, stood betwixt him and eternal happiness, and told him, that I spake it with reverence, that the holy God must be a lyar, or else he dying in the guilt of these sins must be certainly and eternally damned.

I asked him, what do you think? how will you escape the damnation of hell, and the great wrath that is to come? you have heard what God saith, what do you say? what course will you take, and what means will you use, that you may not according to Gods threatning be cast among Devils into eternal devouring flames? to this, at present he made no reply, but did often shake his head, and lifted up his eyes towards heaven.

Next I endevoured to bring him to a sight and sense of the corruption of his nature, and of the sinfulness of his heart; and told him all those sins were in his heart, before they were actually committed; and turned him to the saying of Christ, *Mat.* 15. 19. for out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies, and told him that in his repentance for those sins he must not only lay to heart and be grieved for the outward acts, but lament and bewail the inward principle of corruption, whereby he was so strongly inclined to such horrid abominations, according to the example of *David* after his sins of Adultery and Murder in his confession, did follow them up to the rise and original from whence they did spring, *Psal.* 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* By this time I perceived some workings of heart within him; and that he was in some measure sensible of his lost estate, and by his deportment and carriage, to be cast down, not knowing what to do; I was unwilling to leave him without some grounds of hope that it *may* be, he might be saved; that there was a possibility that he might obtain pardoning mercy, and be delivered from that great damnation that was due to him for his great transgressions,

sitions. I began to open to him, the readiness of Christ, the fullness and sufficiency of Christ to save the greatest Sinners, and that God (I hoped in mercy to his soul) had sent me one of his Embassadours to offer him a pardon, and eternal life, if he were but willing to accept of Christ upon the terms of the Gospel, for his Lord and Saviour, and did encourage and assure him upon repentance and faith in Christ, there was mercy yet for him, though a Murderer, from these Scriptures, *Isa.* 1. 18. *Come now & let us reason together*, saith the Lord, *though your Sins be as Scarlet, they shall be as white as snow, and though they be red as Crimson, they shall be as wool.* As I opened to him the great mercy of God in Christ towards Sinners, died in grain, that were Sinners of a Scarlet colour, that had committed hainous transgressions, he brake forth into tears, and wept plentifully at the tidings of mercy and possibility that such a one as he might be saved. Besides, I turned him to some Scripture promises, that God would certainly forgive his sins, and save his soul if he could repent, and get faith in Christ, such as *Prov.* 28. 13. *He that confesseth and forsaketh his sin, shall find mercy*, and *Isa.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* This Scripture he diligently heeded, and turned it down in his Bible; and these two Scriptures, (the night before he suffered) amongst others he alleadged as the grounds of his hope of mercy.

I also gave him some Scripture instances of great Sinners that had obtained mercy, turned him to the example of *Manasseh*, 2 *Chro.* 33. to that of *Mary Magdalen*, *Luc.* 7. 37. 38. to that of

the *Jews*, *Acts* 2. 37, 38. that were guilty of the blood of Christ, that had murdered the Son of God; a greater Murther than which could not be committed; and yet upon Repentance and Faith, many of them were pardoned and saved. To that of *Paul* 1 *Tim.* 1. 13, 14, 15, 16. shewed him how God had set up *Paul* as a pattern of Free-Grace, towards great sinners, for the encouragement of such, that (though guilty of great sins) afterwards should believe. To all these he hearkened very carefully, and took notice of the places of Scripture for his Meditation after I left him.

And last of all, I endeavoured to set before him Jesus Christ, as the only remedy and Saviour for his Soul, and shewed him the insufficiency of all his Duties, Prayers, and Tears, to get off the guilt of the least sin; that if he could shed a thousand tears of blood for any one vain thought, it would be no better than puddle water to justify, or to save him. Much discourse I had with him at this time, besides what is here inserted, and several other times when I went to visit him in *Newgate*, which I willingly omit, because this book should not swell to too great a bulk.

After all, I went to Prayer with him; in which Duty he was much dissolved into tears; he seemed to me, and his faithful friend that was most with him above all others, to be very earnest in Prayer, and with weeping eyes to beg for pardon and for converting grace, and Christ to be his Saviour, which was much insisted on in the Prayer that was made for him.

After which, advising him to consider of what I said, for that time I took my leave of him.

The next time, after this Discourse, that Mr. *Baker* came to him, he enquired how it was with

him; he said, what T. D. had said did very much startle him, that he knew not what to reply, and cryed out very much of the hainousness of his sins, that he should commit that horrid sin of Murder; and knew not what to do; for that left a deep impression upon his heart, that God must be a lyar, or else he (in that condition of impenitency) must be damned: yet he laid hold upon that promise that was unfolded to him, *That if a sinner turn from his wicked wayes, God would abundantly Pardon*: and afterwards read on the verse that followed, *Isa.* 55. 8. *For my thoughts are not your thoughts, neither are your wayes my wayes saith the Lord*: Upon which considering, said, Men cry out for death and vengeance, no mercy to be had from men, but Gods thoughts to a repenting sinner were life, for he delighteth not in the death of a sinner.

About four or five dayes after this, he was puzled about his performing of Duties, and resting only upon Christ for Salvation, for he was tempted, if he perform duties to rest upon them; or to let them alone, and leave them off, if he must rest only upon Christ; at which time *H. B.* comming to him, enquired how it was with him now? and how he hoped to be saved? he answered, by Repentance and Faith; and I could easily tell you, to satisfy you, that I do repent, and do believe, but truly so to do as I ought, I find it the hardest thing in the world, I do believe, and I do not, I cannot tell how to believe that Christ dyed for sinners, so as to throw my self wholly and fully upon him, and to think my Tears and Prayers will do me no good.

But here, Reader, we must take notice of the unwearied diligence of the Devil, in using all means from time to time, to undo, ruine, and

wound the ſoul of this poor Malefactor; who would not forbear to ſollicite him to ſin, after he was caſt into Priſon for former Iniquities he had committed; for we cannot but judge that the Devil was loath to looſe ſuch a prey, as his Immortal ſoul, when he had brought him to the very mouth and gates of hell, to have him ſnatched out of his hands by the free grace of God the Devil did work the more (becauſe he knew his time to tempt him was but ſhort) to blemiſh and eclipſe the gracious work of God upon his heart, and cloud the glory of Gods mercy in ſaving ſuch a ſinner. He was by ſome former acquaintance viſiting of him, (who ſhewed their Love to a death-deſerving ſinner, no other way than by calling for drink, and deſiring him to drink with them,) overcome therewith, and after ſome former convictions of ſin, and his loſt eſtate, did twice relapſe into the ſin of drunkeneſs; whereby he cauſed many to fear that all this while he had no more than ſome common workings of the ſpirit; and put us to a ſtand, that we knew not what would be the iſſue of theſe things; but yet not daring to omit endeavours (if poſſible) as inſtruments under God to ſave his ſoul, we did after this, viſit him again and again, and ſet forth unto him the greatneſs of his ſin, that he ſhould ſin yet more againſt the Lord; and in his affliction and chains to provoke the Lord to greater wrath againſt his ſoul; with many words to that purpoſe.

After which his ſoul was wounded, his heart was pierced, he knew not what to do; he asked, may mercy be had for a backſliding ſinner? to which were given him ſome Scriptures, where God called to backſliding ſinners to return, and

invited them to repent, and promised mercy to them if they did, even after they had done as wickedly as they could: and this was much enlarged upon before him from *Jer.* 3, 1. to 15 verse. But God that had begun to awaken and to rouse his conscience, that he might set him up as a pattern of free grace, would not let the Devil go thus away with his soul, but brought him to a deep sense of his falling into sin, that he much lamented with many tears the sadness of his state; the misery of his soul, saying, what will become of my soul! my Immortal soul! I cannot think what will become of my soul! I deserve hell ten thousand times over, and have I now but one grain of sand left in the glass to work for eternity! shall I neglect God any longer? O I have neglected God too long already! striking his hand upon his breast, and wringing his hands, and shaking his head, and weeping abundantly, said, Lord, what shall I do? O God what shall I do? Lord what will become of me? If God had dealt justly with me, I had now been in hell, I had been dashed into hell when I murthered that poor innocent creature; I wonder that I am not now in hell, that such a wretch as I, am not in hell; God hath been pleased to manifest more mercy to me in sparing of me, and affording me so long time for repentance, but I have neglected time, and relapsed into drunkenness and vain talking, time after time. I thought this place (meaning the hole in *Newgate*) a hell upon earth, and did account it a heaven to be among the other prisoners; but now God hath tryed me, whether sin will be bitter and displeasing to me or not, I have this day (being Lords day) been among the Prisoners, and they asked me to play at Cards, but instead of complying

with

with them, I reproved them, and told them for my part, I had profaned Sabbaths enough already, I have but a little time to work for my ſoul, and I ought not to neglect time now, that they likewiſe (he told them) if they rightly conſidered had ſomething elſe to do, and ſtriking his hand upon his breſt, with much earneſtneſs he cryed out with tears, Now, now, I find that God hath been at work, that God hath been at work upon my ſoul, he hath, I am ſure been at work, for now I ſee ſo much evil, and taſte ſuch bitterneſs in ſin, that I am not ſo much troubled that I am to die, nor ſo much troubled that I am in danger of hell, as to think I ſhould ſo diſhonor God, That I ſhould ſo offend ſo gracious and mercyful a God, and ſpurn againſt all his mercies. Oh my ſoul, my Immortal ſoul, I know not what will become of it to all eternity, it is the grief of my very ſoul that I have neglected time as I have done, now I ſee ſo much need of a Chriſt, and ſo much preciouſneſs and excellency in Chriſt; that if the greateſt King in the world ſhould come and throw his crown at my foot, and tell me I ſhould enjoy it, and all the glory of it for millions of years, and ſhould have my liberty preſently, and ſhould ſay, but it muſt be without Chriſt, I would ſooner chooſe to die this moment; nay, to be racked to pieces by ten thouſand deaths, or burn ten years together, ſo I may have a Chriſt, I ſpeak freely from my heart, ſo far as I know my heart, and now I find it is not only the Devils tempting me, hath brought me to this, but this curſed, wretched, deviliſh heart of mine within. It is within me, ſo that it was in me before it was committed by me, I deſerved hell ten thouſand times over before I committed this horrid ſin, well now I am reſol-

ved I will pray as much as I can, and weep and wrestle with God, as if I were to have Heaven for it; but when I have done all, I will deny all, for my Prayers and teats cannot save me, and I will fully and wholly throw my self at the feet of Christ, and if I am damned, I will be damned there, and more he spake to this purpose in Mr. *Bakers* hearing.

About three dayes after, Mr. *B.* comming to him, asked him how it was with him; He told him that the Devil was very busy with him, and did solicite him grievously with his temptations, perswading him to have thoughts of escaping; these things (said he) hindred my minding of God one part of the day, the other part of the day the Devil fills me with drowsiness, that I can neither pray nor read, nor perform any duty, nor mind any one that prayes with me; sometimes he tempts me to delay, telling me that it is time enough for me to think of Repentance when I am Condemned, and that God is a mercifull God; and sometimes he tempted me to despair, telling me that it was impossible that so monstrous a sinner as I had been should be saved, but blessed be God that he made me to think that these were but the Devils temptations, although I have been sadly buried with them for some dayes; but that which did most fill me with terror, was the frequent fears of the Devils appearing personally to me, which did exceedingly trouble me in Prayer, so that I could say nothing when I kneeled down, but was fain to let the Candle down before me, and durst not look one way nor other, for fear I should see him; and my thoughts have been so vain many times when you have been reading to me, that I have scarce heard a word of what you said.

A Discourse betwixt H. B. *and* T. S. *Prisoner in* Newgate, *after some Friends went away a Satisfied, fearing he had not a sense of his sin, &c.*

H. B. asking him how it was with him? he replied, It was the grief of my Soul that I should be no more affected, I think I have the most rocky, stony heart in the World, if ever there was an heart of Iron, I have one, it is not fit to be called an heart. To have others come and pray with me, and instruct me, and see how they are affected with my condition, and yet I not at all affected with my own condition; Oh it is the grief of my soul to see it so! and yet assoon as Ministers and good people are gone, and I walk about and consider, Oh it melts me, and breaketh my heart in pieces, to think I can mourn for sin, and grieve for sin no more, when Gods people are with me! because it causeth them to think that I am not sensible of my sin, though blessed be God, I am in some measure sensible of the evil of my sins, and it is the grief of my soul to think how I have dishonoured God, and abused his Mercy, and sinned against his Mercy and patience.

After this they both spent some time in Prayer, and *H. B.* asked him, how it was with him; now, he said, I find so much sweetness in prayer, although I cannot find God loveth me, that to think I am not Cursing and Swearing as others are, but be confessing my sin, my very tears trickle down my Cheeks for joy; sometimes I find my heart so dead and dull in duty, that I know not what to say in Prayer; at other times I find my heart so full, and so much affected in duty, that I could wish I might never rise from off my knees.

The night before the Sessions, *H. B.* comming to him, asked him if it was not terrible to him to think of appearing before the Bar of men? he answered, Methinks when I consider seriously of it, what a light poor thing mans Bar is in comparison of Gods Bar, yet mans bar is enough to daunt one to hear them say; *Take him Jaylor, tie him up*: but to appear before Gods Bar, who knoweth all the sins that ever I committed; he saw all my secret sins, and for God to say, *Take him Jaylor; Take him Devil, shut him up in the Dungeon of Hell:* Oh! that is enough I believe to make the stoutest heart in the world to tremble, for there is no recalling that sentence, and I believe there are many go out of this Prison, as I saw formerly three that went to be hanged, and they were almost drunk, and did sing all the way they went, but Oh their note was soon changed; when they came to stand before Gods Bar.

The morning before he went to the Sessions, *H. B.* and the Prisoner spent some time in prayer, the Prisoner in his prayer did earnestly beg of God that he would keep him from those temptations he might be exposed unto by bad company; After this he was taken down to the Sessions-house, but was not called because the Jury of *Middlesex* did not sit that day.

At night *H. B.* came to him again, and asking how it was with him, he answered, he found it no easie thing to be a true Christian: I thought before I came to prison, that reading a Chapter now and then, and saying the Lords prayer, and the Creed at night when I went to bed, would have saved me, though many times I was asleep before I had half done: but now I find it no such easie thing to get to Heaven, nay I find it the hardest thing in the

world

world, for my prayers, and tears, and duties, if I could fall upon my knees, and never rise off from them while I live, they would not save me; for all this is but my duty, but I now know there is merit enough in the blood of Christ to save me; and he did earnestly beg of God in Prayer, that God would wash his soul in the blood of Christ, and blot out all his sins out of the book of his remembrance, and turn them behind his back; though I as earnestly beg they might be all spread before my face, that I might have a more humble and throughly broken heart for them; Lord, one drop of that blood is enough to wash away all my sins; and so after some conference *H. B.* left him for that night, who heard from one that was with him that night, that he spent that time most in prayer and reading.

The second morning in the time of the Sessions Mr. *Baker* that was a careful friend for the good of his soul, went to the Sessions-House, where he found him well, and in good frame, and continued with him for the space of two or three hours that morning, after which time Mr. *Baker* was from him to hear the Trial of the person that was arraigned and afterward executed for the fire upon the house burnt down in *Mincing-Lane*, for the space of half an hour or thereabout; in which time, in company of other Prisoners, he was much distempered with some thing that he had drank amongst them, which did take from him his understanding, that he was not his own man; we judge (that though this did cast a blemish upon the profession that he had made after he came to *Newgate*) it was not a voluntary act, but some surprizal or design of the other upon him; partly because the quantity was far less than what at other times he

could drink without any disturbance to his head. A friend also heard *Hannah* the Strumpet that enticed him to his former wickedness, say, others have made you drunk to day, but I will make you drunk to morrow: But afterwards he was afraid to drink in their company, but rather denied to take what was necessary for his refreshment.

The Prisoners were much against his accusing of that Harlot, and did much perswade him to take something to chear his spirits; and when *T. D.* was with him on Saturday before he dyed, he charged him with this sin, which had caused such a blot upon all the profession he had made, and what great cause he had to be humbled before God, and desired him to tell him as a dying man whether it was his voluntary act and delight in excessive drinking or no? and he did profess that he knew it was not the quantity that he had drank, which was not near so much as at other times he did use without distempering of himself.

However God was pleased to make him taste the bitterness of that cup in that he had given such occasion to sinners to speak evil of the ways of God, and beating his hands (being returned to himself) upon the stones cried out; *Oh that I should offend God!* And though he did much lament the scandal, yet he a waies said that he looked not upon it as a sin of drunkenness, but a circumvention; or to use his own words, that something was put into the drink to distemper his head.

On Saturday during the Sessions, he was Arraigned, and pleaded *Guilty*, confessing with many tears, and wringing his hands, that he did through the instigation of the Devil, and enticement of that wretched creature (meaning his Harlot) that he had committed that bloody fact, which was such

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an horrour to his conscience, that he would not do it again for ten thousand worlds; his carriage and confession was such, that he much moved the honourable Bench and Jury, and most of the beholders.

On Monday next, he received his sentence of death, after which time he was with the other condemned Prisoners, and did pray with them four times a day, and read to them, and sung Psalms with them. After the execution of the rest, he had time given or procured him by the honourable Sheriff of *London* for some dayes; which he improved to the great advantage of his soul.

On Friday night he uttered these expressions in Company with H.B. *being the day that the other Prisoners were executed.*

I find, saith he, so much sweetness, and delight, and pleasure in Gods ways, and so much folly in the ways of sin, that if there were no heaven to reward, nor any hell to punish, I could not but love the ways of God, and the people of God; O it is so sweet to be in company with them, praying and conversing with them, over what is in hearing others Swear and Curse, that I account it as great a mercy as any almost, that I may be in their company; O me thinks it is a heaven to me to be with Gods Ministers and people, and prayer now is so sweet, that I grudge the time always when I am off from my knees, or go down to the Grate: Now there is nothing in the world I prize like Christ, one Christ above ten thousand worlds; now I do repent, and I do believe through mercy; it is the Lords work, but I earnestly beg

and

and pray for a more humble, and a more broken heart, and a more through sense of sin, and a greater sorrow for it, and beg that God would enable me to come to him, to believe in him, Lord saith he, faith is thy work, repentance is thy work, do thou enable me to repent, nay, thou hast enabled me to repent, and I do from the very bottom of my heart Lord, as far as I know my own heart: I repent that I should offend so gracious, and so merciful a God as thou art, Lord and faith is thy work, Lord saith he, hast not thou said no man can come to thee except the Father draw him, draw me O Lord, and I shall run to thee, enable me to believe Lord, and I shall believe; nay, I do believe Lord, that Jesus Christ his bloud was not shed in vain? Did Christ die for nothing, Lord, did he not die to save all repenting and believing sinners, of whom I am chief.

On Saturday at night in Company with Mr. Baker, *he discoursed thus.*

O my dear friend, taking me by the hand, come hither saith he, and opening the Coffin, look here is the ship saith he, in which I must lanch out into the Ocean of eternity: and is it not a terrible thing (saith he) to see ones own Coffin and burying cloaths, when at the same time I am as well as you, do you think it would not daunt you; and to go to the Gallows to have the halter, and to die there, were this for the sake of the Gospel I should not care, were it ten hundred times a worse death, but to suffer this cursed death for such horrid sins, O this is sad! why said I, you have a greater mercy in some respect than those that die in their beds, for they are full of sickness and pain, and cannot so well mind repentance as you who are well and have nothing else to mind. (Ah Sir,

saith

sake he, their sins are of a far less nature than mine, and so they do not need so much repentance as mine do; my dying for such horrid sins makes my repentance to be so much the more hard; O saith he, I believe it, it is a hard work to die, I could carry it out as bravely as any, (do you think I could not?) But to consider that as I die, and am sentenced from Gods Bar, so I must be for ever, immediately either be everlastingly happy, or everlastingly miserable: To consider this, would make a stout heart to tremble; those poor creatures that were here the other night, (meaning the other condemned Prisoners) they know now what it is to be in an eternal state, and if they are gone to hell, O Lord, how miserably are they disappointed, who hoped for to have gone to heaven, and are sent from thy Bar to endless burning: Lord, what a mercy is it that I have a little time longer left, let it be improved to thy glory, and let my soul live, and I shall praise thee.

The last Lords-day he lived, he desired to be alone, and spent it in wrestling with God by prayer, and in other duties in order to his preparation for his great change by death, that then he expected the next day, in which duties he found so much of God, that he had some fore-tasts of the joys of heaven, and when we asked him what of God he had found that day, he replyed, that he had such pleasure and delight in mourning for sin, and praying unto God, that he was loth to come off from his knees; at night there were some Ministers that sate up with him, and spent that night in prayer with him and for him, and in conference; on Monday morning came *T. D.* to him before day (thinking it was his last day, for an

an order was ſent on Friday for his execution on Monday) and ſaid to him, *Thomas*, how is it with you now, your laſt day begins to dawn; he ſaid, bleſſed be God I am not afraid to die, becauſe I hope I ſhall go to Jeſus Chriſt; after ſometime in prayer for him, we deſired him to ſpend ſometime in that duty, which he performed with ſo much affection, and earneſt pleading with God, that all the company were exceedingly melted, and their hearts beyond ordinary meaſure warmed and raiſed, that the room did ring with ſighs and groans; and there was ſuch a mighty preſence of the ſpirit poured out upon him, and on thoſe that joyned with him, that we do not remember the time, whenever we had experience of the like; in which prayer, after the confeſſion of his ſins, he begged earneſtly for pardon, and for an intereſt in Chriſt, ſaying, O Lord, wilt thou let me die without a Chriſt? ſhall I leave this world before thou ſmileſt upon my ſoul? thou haſt promiſed pardon, and mercy, and ſalvation to thoſe that do repent, and to thoſe that do believe, Lord I do repent, I do believe if I know my own heart I do repent; I do believe, Lord I roll my ſelf upon thy Son, I caſt my ſelf at his foot for mercy; thou wouldeſt be juſt if thou doſt damn me, but thou haſt pardoned others, and it will be to the praiſe of thy free-grace to pardon me; Lord, ſhall thoſe prayers that have been made, and all thoſe tears that have been ſhed for me, and all thoſe inſtructions which have been given me, be all in vain? with many other expreſſions in that prayer, which wonderfully affected the hearts of thoſe that were with him; that afterwards we looked upon one another, wondring at the grace of God towards him, that

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one so wicked all his days; so young (being 16. years old) so lately acquainted with the ways of God, should have such a spirit of prayer powred out upon him: after this he prayed with more life and fervency than before, and the neater he came to his end, the more we perceived God was ripening him for glory.

After this we took our leave of him, not knowing but that was the last day; for the Catt stood below, and the Coffin fetched down, and some of the honourable Sheriffs of *London*'s men, came into the prison; but the Sheriff of *Middlesex* having not notice to be ready, his execution was deferred till Wednesday following.

Reader here take notice, that the report that the reason why he was not executed on Monday, was because he was drunk, is an abominable falshood, for to our knowledge, that were with him, he did not eat nor drink that morning. When we went up to him again, we told him we perceived he was not to die that day, giving him caution, not to think there was any pardon intended for him; and one came from the Sheriff to acquaint him with the reason of the delay of his execution.

When his Coffin was carryed up to him again, one asked what he thought, and what were the workings of his heart, when he saw his Coffin brought back, he said, he was much troubled, and it daunted him to see it; for he could willingly have dyed that day to go to Christ. On Monday in the after noon he had an excessive pain in his Teeth (as we judge occasioned by his leaving off his cloaths, and putting on some thin apparel to die in;) and that evening he expressed great willingness to die and leave this world, he said, I see and find so much excellency in Christ, that he is so

pure,

pure, pure in grace, pure in holiness, pure in all things, Lord, I count it an hell to be upon earth, I so long to be where I might enjoy thee: and he spent some time in prayer (notwithstanding his pain) with much affection, wherein he said, the pain of the Teeth was great, but the pain of hell was greater!

On Tuesday, the day before he dyed, after some time spent in prayer both by him and *H. B.* being full of joy, he expressed himself thus, O my dear friend, what a welcome shall I give you when you come to heaven; and say to you, come, see, come, see, this is the glory that you told me of, but all that you ever told me, was nothing to what I have found, O what a place is this! O how shall we love one another then! sure it cannot be, but heaven must be a glorious place, where God, and Christ, and Angels be.

The night before he dyed a Minister came to *Thomas Savage*, and after other serious discourse, for satisfaction of a Christian friend that had seen him before, he demanded of him what were now the grounds of his hopes of salvation? He made this reply, God both in infinite mercy made me deeply sensible of great sins, and not only of them, but of the vileness of my heart and nature, and God hath made me to abhor my self for my sin, and I hope truely to repent of them, for that which hath been the delight of my soul, is now as bad as Hell; and God hath given me to see that all my own Prayers and tears, and all the prayers of all the good people that come to me are not able to save: A Christ alone; I throw my self at the feet of Christ for mercy, and if I perish, I will perish there. I feel longings and breathings after Christ, and love him more than my life; I long to

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be with him, and I would not be to live any longer; this world is a little Hell because of sin, I fear not death, for I hope the sting of it is taken out for me.

This last night before his death, he desired us to sit up with him, in order to his better preparation for the great work he had to do the next day, that we might wrestle with God on his behalf, that when death approached so near unto him, he might have some nearer accesses of God into his soul, that when pale death stared him in the face, he might see Gods smiling countenance; which opportunity we readily embraced, and spent the former part of the night in prayer, till two of the clock in the morning; about which time he desired us to go down into the Lodge, that he might have some part of the night for prayer and meditation alone, and to discourse a while with his friend Mr. *Baker*, to whom he most of all did open his very heart, and spake more freely to, than to any other; (whom for that reason we left with him) and when we were gone down, his friend being with him, who told us afterwards, he fell into admiration, and said, What a prodigy am I? What a wonder of mercy that God should incline the hearts of his Ministers to come and pray with me, and pour out their souls in prayer thus for me? For me a Murtherer; for me a Drunkard; for me so vile and sinful? Well, I cannot but love God, and though I go to Hell, yet I will love God for his goodness and graciousness to me already manifested in this world; yea, though I should be damned for my sin, yet I could and would love God. What would they venture to come and pray with me a Murtherer? How did they know but I might have murthered some of them? Pray

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for me! wrestle for me! well, I know God loves me; I am sure God loves me.

When he was in prayer some of us heard him say; Now Lord I am coming to thee, thou art mine, and Christ is mine, and what need I be afraid of Death? Lord give me some sense, and some sign of thy Love, that when my soul shall be separated from my body, it might be received into glory.

Afterwards when he looked upon his cloaths he had put on to dye in, said, What! have I got on my dying cloaths? dying cloaths did I say? they are my living cloaths, the cloaths out of which I shall go into eternal glory, they are the best cloaths that ever I put on.

About four of the clock in the morning we went up to him again, full of expectations what he would say to us, and what we should hear from him, and *T. D.* stood behind him and took his expressions as he spoke them, from his own mouth; and first he told us, I account it a great mercy that God hath shewed me the evil of sin, before he cast me into Hell, sin hath not only brought my body to the grave, but my soul in danger of everlasting burnings.

The Lord will have mercy on me I hope; I am filled with joy, I am no more afraid to dye, than to stand in this place, the Lord make me thankful. The Lord hath been working on my soul; for it was not I that could pray, nor refrain from company, nor delight in any thing that is good; I have cause to bless God that ever I was taken (and this we have heard him often say) for if I had escaped I had gone on in my sin, and might have lost my soul for ever.

One asked him which he thought was worse,

Hell

hell or sin? using some gesture of body, said, hell is very dreadful, but sin is worse than hell, because sin brings mens souls to hell, and sin is that which offendeth God.

One asked him, what he thought of heaven? with a smiling countenance said, heaven! it cannot be, but heaven must be an excellent place, for it is an holy place. We spake to him concerning his Coffin, that was by him, whether it did not trouble, and amaze him to have it in his sight; he replyed, with all my soul I could go into my Coffin; oh it is a comfortable place. (He spake it with joy) I can comfortably die. I have found such a deal of joy and comfort, that I would not for a world have been without it.

We enquired, whether death did not affright him, morning Light will presently appear, he answered, death indeed did trouble me, but now not at all, I long for day, I am not danted at death. Die! It is nothing: this Life is nothing: but to die eternally, and to loose God, and Christ, and Heaven, that is death. Hell torments is not so much, as to be shut from the presence of God. Alas! who would not die this death to go to Jesus Christ? when my body is upon the Gibbet, my soul shall be carryed by Angels into heaven. My heart is so drawn out after God, that I could leave this world to be with him. This world is nothing, those that have the pleasures of it, they have nothing. I desire to die, because I long to be with Christ, there I shall never sin more; there is no sin, but joy, where I shall sing Hallelujahs & praise to God. We asked what he thought of the company of Gods people, for he now had had experience of company good and bad. He said, I had rather be here (meaning the hole in *Newgate*) with bread and water with such company, than to have the company of wicked persons, with the greatest dainties. It was

wicked company that drew me away. I account it the greatest mercy, to have the prayers of Gods people for me, had I had my deserts, I had been now in hell, where I should have had no prayers, no instructions; God doth love me, for he hath inclined the hearts of his people and Ministers to pray for me, and their prayers have prevailed.

Being asked, what promises he found to be his support against the guilt of sin, now he was to die, he alledged these, repeating the words himself, whosoever will, let him come and drink of the waters of Life freely, and he that confesseth and forsaketh his sin, shall find mercy; and let the wicked forsake his way, & the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon. This word (abundantly pardon) did often refresh his soul; I have sinned abundantly, but God will pardon abundantly. After these, he mentioned another, *viz. This is a faithful saying, and worthy of all acceptation, (that Jesus Christ came to save sinners, of whom I am chief*: and said, I do rely and throw my self upon Jesus Christ, I do believe there is merit enough in him, and all-sufficiency in him to save me; it is nothing that I can do, will save me.

He complained, that it was the grief of his soul, that he could love God no more, and love Christ no more for his mercy towards him, in giving him so much time, and so many helps, in sending so many Ministers to instruct him, but added, when several Ministers had been with me, I threw off all, and returned to sin, & did as vainly as any. *I* could not have repented, and believed of my self, it is the work of God.

He often said, *I* fear not death, it was nothing with him to die and to go to Christ. He often said, that he had rather die imediately having an interest in Christ, than

than to live a thousand years in this world, in the enjoyment of all the pleasures of it, without Christ.

And, that he had found more pleasures and delight in the ways of God since he came into Prison, than ever he found in all the ways of sin.

He confessed his sins, saying, he first neglected and profaned the Sabbath, & said this was the beginning of all his wickedness, that on the Sabbath morning, he studyed what company to go into, in what place of sin he might spend the Sabbath, then to wicked Society, then to Alehouses, then to Brothel-houses, then to murder, then to theft, then to *Newgate*, and yet at last, he hoped, to heaven.

He lamented, saying, *I* have striven to dishonour God, and to run into sin; Oh that *I* should spend so much time in serving of the Devil, and now have but little moment of time to spend in the service of God, and to the glory of God.

This discourse being ended, we desired him now on his last morning before he went into eternity to pray with us, and he willingly consented, and his prayer was as followeth, being taken from his mouth by *Thomas Doolittel*, that also took in writing his preceding discourse; *Verbatim.*

The Prayer of *Thomas Savage* in *Newgate*, with those that sate up with him all the night before his Execution.

O Most merciful and ever blessed Lord God, I beseech thee O Lord look down upon me, with an eye of pity if it be thy blessed will, it is thy infinite mercy that I am on this side the grave, and out of hell: O Lord I have deserved to be cast into torments to all eternity. How have I offended thee, and run on in sin, and thought I could never do enough to abuse thy mercy! pardon the sins that I have committed, wash that blood from off my soul, let not my soul perish to eternity. It was an horrid crime to shed innocent blood; pardon that

sin, O Lord, let the bloud of Christ cry more for mercy, than the bloud of that creature cry for vengeance. O Lord, thou hast been merciful to me in giving me time to repent, for ought I know her soul is undone for ever, Lord forgive me, Lord forgive me, I knew not what I did. Forgive my Sabbath breaking, lying, cursing, forgive my drunkenness, blot them out of the book of remembrance, turn them away behind thee. Lord I have repented of them from my soul, that ever I should offend God, so good, and so merciful and gracious, I do believe on thee, and do wholly throw my self upon thee. I acknowledge it would be just in thee to damn my soul, but it will be infinite mercy in thee to save me, and what free grace will it be in thee to pardon me! it is dreadful to loose the body, but how dreadful will it be to loose the soul to all eternity! Lord let it not be in vain that I have had so many instructions, O let me not go down to hell, let my soul bless and praise thy name for ever for what thou hast done for me, thou hast been at work upon my heart, and thou hast helped me to repent the Lord be praised. Lord I desire to be more and more humbled under the sense of my sins, for they are dreadful; there are many souls that have not committed those sins that are now in hell. O what mercy is it that I am not in those flames, in those devouring flames! Lord as thou hast spared me here, spare me to eternity. Let not my soul perish, Lord reveal thy self unto me, make known thy love unto me, tell me my sins are pardoned, that I have an interest in Christ before

[illegible] more that I may [illegible]

[illegible]

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in pieces, these sins of Murder and Drunkenness, &c. were in my heart before, I thought no eye did see me commit those sins, but thou didst see me, Lord turn my heart to thee, and take away this heart of stone, and take away this curst nature, for it was this curst nature that brought me to these sins, and to this end, and I was in danger of losing my soul to all eternity, but Lord though I am a great sinner, Christ is a great Saviour, he is able to save me from my Sins, though they be never so great, I do believe Lord, I speak freely from my heart, so far as I know my heart I do believe, It is my grief I can sorrow no more for my Sins, which have been the cause of my offending thee so long and so much. One drop of thy blood sprinkled upon my soul will pardon all my Sins, Lord cross the black line of my Sins with the red line of thy blood: I am not able to answer for one vain thought, much less for all my horrid crimes, Lord save my immortal soul that I might sing praise to thee to all eternity. Thou hast pardoned Manasseh *that was a great sinner and* Mary Magdalen *and* Paul, *that were great sinners, and the Thief upon the Cross, and thy mercies are as great, thy mercy and thy love to repenting Sinners is not shortned, though my sins be great, yet thy mercies are greater than my Sins; Lord be with me in my death, then let me have some comfortable assurance of thy love unto my Soul, of the pardon of my Sin, do thou be my God and my Guide now, and to all eternity.* Amen.

This prayer he put up with much earnestness, with great brokenness of heart for sin, that all that joyned with him, were exceedingly affected, and blessed God for the spirit of prayer, they discerned God had so plentifully poured out upon him.

After we had some other discourse with him, we took our leave of him, telling him we purposed to

see him again at the place of Execution. After two or three hours, when the time of his going from *Newgate* drew near, we were willing to return to see him once more there, and the rather because one Minister that had not yet been with him, was desirous to visit him; and then again after some few words with him, we asked him to go to Prayer again, once more, saying now, this will be the last time, that we shall pray with you in this place. And he did perform this duty with great liveliness, that now he excelled himself, and the neare: he came to his end, the more fervently, we perceived he prayed; but we took notice, that in this last duty in *Newgate* he was much in praising God, and blessing God for his mercy to him, to our great astonishment.

After a few words, when this duty was over, we took some of us our final farewel of him; and he, expressing his thanks to Gods people for their Prayers for him, and to the Ministers for their love and pains with him, was commended by us to the grace of God, saying, *Thomas*, the Lord be with you, the Lord of heaven be with you, O the Lord of mercy help you, and have compassion on you.

This morning he expressed himself to his friend *H. B.* thus, Oh my friend, we cannot tell how glorious a place heaven is, but if once I get thither and could drop down a Letter to you and tell you of the glorious things I there shall find, how would it rejoyce your heart? and to this friend parting with him, said, I know God loveth me, and that I am going to the Kingdom of heaven.

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The last Speech of Thomas Savage *at the place of his Execution at* Ratcliff.

Gentlemen,

HEre I am come to dye a curſed and ignominious Death, and I moſt juſtly deſerve it, for I have Murthered a poor innocent Creature, and for ought I know, have not only Murthered her Body, but if God had no more mercy on her Soul, then I had of her Body, ſhe is undone to all Eternity; ſo that I deſerve not only death from men, but damnation from God. I would have you all that look upon me take warning by me, the firſt ſin I began with was Sabbath-breaking, thereby I got acquainted with bad Company, and ſo we went to the Ale-houſe, from the Ale-houſe to the Bawdy-houſe, there I was perſwaded to Rob my Maſter, as alſo to Murder this poor innocent Creature, for which I am come to this ſhameful end. I was drawn aſide I ſay, by ill Company, pray take heed of that, for it will not only bring your Bodies to the Grave, but your Souls to Hell; have a care of neglecting the Sabbaths, it is that which hath not only brought my body to the grave, but my ſoul in danger of eternal torments. And try the wayes of God, for the Lord be praiſed I have found ſo much of excellency and ſweetneſs in Gods wayes, that I bleſs God that ever I came into a Priſon. And now though I am leaving this world, I know I ſhall go to a better place; for I have repented from my ſoul for all my ſins, not becauſe I am to dye for them, but to ſee that I ſhould do that

whereby I should deserve Hell ten thousand time over, and to dishonour God.

Now the Lord have mercy on my soul.

The Prayer of *Thomas Savage* at the place of Execution.

O *Most merciful and for ever blessed Lord God, I beseech thee look down upon my poor immortal soul which now is taking its flight into another world, which now is ready to appear before thy bar, Lord I beseech thee prepare me for it, and receive my soul into the arms of thy mercy, and though my body dye, and I come to dye this shameful death, yet let my soul live with thee for ever, Lord pardon all the horrid Sins that I have committed, the Sabbath-breaking, Lying, Swearing, Cursing, Uncleanness, and all the rest of my Sins that ever I have committed; Lord give me a new heart, and give me faith, that I may lay hold and throw my self fully and wholly upon thee; inable me, O Lord, give me saving repentance that I may come to thy Bar, and thence be received into glory, let me not be a prey to Devils to all eternity, let not my soul perish, though my body dye, let my soul live, Lord let me not be shut out from thy presence, and let not all the Prayers, and Tears, and Counsels, and Instructions that have been made and shed on my behalf, be in vain; pity my poor soul Lord, my immortal soul, Lord, it would be just with thee to cast me into everlasting burning. I have been a great sinner, but Christ is a great Saviour. O Lord thou hast pardoned great Sinners, and thou*

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canst do it Lord, and Lord wilt thou not do it? Lord let me not be a fire brand of hell, and a prey to devils to all eternity, let me not then be shut up with devils and damned souls when my soul takes its flight into another world, Lord I have repented for what I have done, from the bottom of my heart I have repented, and Lord if thou wouldst damn me thou wouldst be just, but how infinitely more would it be for the glory of thy free grace to save such a Sinner as I am; good Lord powr down thy spirit upon my soul, O tell me that I have interest in Christ's blood. good Father, good Lord, before I go hence, Lord I am willing, I am willing to leave this world, I can prize thee above all, there is nothing I can prize like to thee, wilt thou not receive my soul? receive it into thy arms, and say, come thou blessed of my Father, good Father for Jesus Christ sake pity my poor soul, for pitys sake. Lord it is not my Prayers or tears will save my soul, but if ever I am saved it must be through free grace, and the blood of Christ, and if there be not enough in that blood, Lord I am willing to be damned. Lord look down upon my poor soul, and though I have been such a sinner thou art able to pardon me, and wash me, apply one drop of thy blood to my soul Lord, my immortal soul, that is more worth than ten thousand worlds, it is true Lord, I confess I have taken a great deal of pleasure in sin, I have run on in sin, and could not invent where to go on thy day, and was wont to study into what place, and into what company I might go upon the Sabbath day: forgive me Lord, wash me, receive me into thy arms O lord. Oh for one glimps of mercy, Lord if thou wilt please to reveal thy self to me, I shall tell it to all that behold me, it is a mercy Lord that I am not in hell, and that thou showest me the bitterness of sin, before I come into hell, it is a mercy Lord that I have had the prayers, converse and instructions of so many of thy Ministers and people, Lord receive

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my ſoul, one ſmile Lord, one word of comfort for Jeſus ſake, O let me not go out of this world, let not my ſoul periſh, though I killed a poor innocent creature, Lord deal not with me as I deale with her, but pitty me, pitty me for Jeſus Chriſt's ſake. Amen.

One asked him in the Cart, well now *Thomas*, how is it with your ſoul, what ſenſe have you of Gods love? He anſwered, Sir I thank God through infinite mercy, I find God loves me, and that now I can cheerfully go.

After his Cap was over his Eyes he uſed theſe Expreſſions.

Lord Jeſus receive my Spirit.
Lord one ſmile.
Good Lord one word of comfort for Chriſt's ſake, though Death make a ſeparation between my ſoul and body, let nothing ſeparate between thee and my ſoul to all eternity.
Good Lord hear me.
Good Father hear me.
O Lord Jeſus receive my ſoul.

Whilſt he did thus pathetically expreſs himſelf to the people eſpecially to God in prayer, there was a great moving upon the affections of thoſe who ſtood by, and many tears were drawn from their eyes by his melting Speeches. All this was the more remarkable in this young man, being under ſixteen years of age when he was firſt apprehended.

After

After he was turned off the Cart he struggled for a while, heaving up his body, which a young man (his friend) seeing, to put him quickly out of his pain, struck him with all his might on the breast several times together, then no motion was perceived in him, and hanging some considerable time after that, and as to all outward appearance dead, insomuch as one said to another friend of his namely Mr. *B.* now he is in Eternity, and the people beginning to move away, the Sheriff commanded him to be cut down, and being received in the arms of some of his Friends, he was conveyed by them into a house not far distant from the place of Execution, where being layed upon a Table, unto the astonishment of the beholders, he began to stir and breath, and rattle in his throat, and it was evident his life was whole in him; from the Table he was carryed to a Bed in the same house, where he breathed more strongly, and opened his eyes, and his mouth (though his teeth were set before) and offered to speak, but could not recover the use of his tongue; but his reviving being known, within 4 hours the Officers came to the house where he was, and conveyed him to the place of Execution again, and hung him up again, until he was [illegible] dead, whence he was carryed by his mourning friends to *Islington*, where he now sleepeth in the bed of his Grave, untill the morning of the Resurrection, from whence though buried in dishonour, he will then be raised in glory.

Thus you have had the Relation of one that was but young in years but old in wickedness: you have read of his Sabbath breaking, Prophaness, Swearing, Lying, Stealing, Drunkenness, Fornication, and the like Sins, which he confessed himself frequently and deeply guilty of, and to compleat and fill up the measure of his Sins he added to the rest

reſt the horrid ſin of Murder. I believe, you have ſcarcely heard of ſin grown up to ſuch maturity in ſo ſhort a time, as it did in him, who whenhe was imprisoned was under ſixteen years of age.

And what could any expect ſhould be the iſſue and product of Sin arrived to ſuch perfection, but Death, and wrath, and the vengeance of Eternal Fire?

But Behold here an inſtance of Free grace! His ſins did abound, but Gods grace did ſuper-abound. Sometimes God doth ſow the ſeed of grace in the heart that is moſt unlikely to receive it; and reapeth *Great Glory* to his name by pardoning *Great Sins.*

We read that when *Ephraim* was bent upon wickedneſs, ſo that a man could hardly expect the reſtraining of God's anger any longer, but that it ſhould kindle in his breaſt, and break forth in a flame to devour a people ſo rebellious; yet the Lord expreſſeth himſelf in a way of wonderful mercy, and aſtoniſhing free Grace, *Hoſ.* 11. 8. 9. *How ſhall I give thee up O* Ephraim? *how ſhall I make thee as* Admah? *how ſhall I ſet thee as* Zeboim? *my heart is turned within me* (not againſt *Ephraim*, but towards him) *my repentings* (not mine anger) *are kindled together. I will not execute the fierceneſs of mine anger.* And the reaſon is not drawn from any thing in *Ephraim* to move him, but only from himſelf, *For I am God and not man.* If one man had been ſo provoked by another, and it had layn in the power of his hand to have avenged himſelf upon his enemy, ſurely he would not have ſpared or ſhown any favour; But becauſe he is God and not man, whoſe thoughts are not like our thoughts, and whoſe mercyes are not like our mercyes, but further removed above them, than the Heavens are removed above the Earth; in compariſon with whoſe mercyes, our moſt tender mercyes are no leſs than cruelty. Therefore becauſe he is

God

God and not man, and herein would act like himself; he hath pity and showeth favour unto *Ephraim*. Take another instance in *Israel*, who had made God to serve with his sins, and wearied him with his iniquities, having pressed God herewith as a Cart is pressed with sheaves, and nothing but vengeance could rationally be expected, and that God should say as at another time (for God doth not show such favour to all and at all times, that the freeness of it might be the more evident) *Ah, I will ease me of my Adversaries, and avenge me on my Enemies; and I even I am he that will make such audacious sinners see and feel what an evil and fearful thing it is to affront and provoke me*; yet read how graciously God pardoneth *Israel*, declaring the ground of it to be only for the glory of his own name, *Isa.* 43. 25. *I even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy Sins.*

Surely no motive from this young mans person, or any good previous disposition (he being so exceeding vitiated by such defiling Sins) could in the least encline God to have mercy upon him; but the motive was taken from himself and his own bowels. He had mercy on him only because he would have mercy, and compassion on him, because he would have compassion. If some, yea many are passed by, who have escaped the more gross pollutions which are in the world through lust, and never committed such God-provoking sins, as you read in the Narrative that he committed; but for lesser faults are punished everlastingly, when God hath had mercy upon him, and thrown the skirt of his love over him, and wrought a gracious change in him; we must say with our Saviour *Matth.* 11. 26. *Even so Father, because it so seemed good in thy sight*! It is through free grace that any are saved; but in the salvation of such a one, God

hath

hath demonstrated the exceeding riches of his grace towards him through Jesus Christ, *Eph.* 2. 7.

Let not any from this example of Gods free grace, presume to continue and indulge themselves in a sinful course, hoping to obtain mercy at the last as he hath done, and so turn Gods glory into shame and his grace into wantonness; for it is a rare example, hardly again to be parallel'd: will a man run himself thorough the body, because some have been healed of such wounds? will a man drink known poyson, because some by an Antidote have expelled the poyson and escaped with life? is not presumption the bane and ruine of millions of souls? may not God cut you off in the act of some of your sins, and not give you time for repentance? and if life doth continue, may not he deny you the grace of repentance? doth not custome and continuance in sin harden your heart and fasten you in Satans Chains? hath not God threatned that such who cry peace, peace to themselves though they walk after the immagination of their hearts, to add drunkenness to thirst, That he will not spare them, but his anger and his jealousie shall smoke against them, and that he will blot out their name from under heaven, *Deut.* 29. 19. 20.

The great improvement which should be made of Gods gracious dealings with this young man, is for all to admire Gods free grace; and especially for poor distressed Souls, that are upon the brink of hell in their own apprehensions, and are ready to dispair of Gods mercy, because of the greatness of their sins; to take encouragement from hence, and hopes that there may be mercy in store for them; they have not been Murderers, whatever their sins have been; and if a Murderer hath been received into favour, why may not

they hope? Let such think with themselves that it is free grace hath saved him; and let them run out as the throne of grace for the same grace which is freely tendred unto them.

A recollection out of this Narrative of those passages, from which in charity we do conclude, that the work of grace was really wrought in his soul; or the evidences of T. S. of his Title to Eternal Happiness.

1. HE *bitterly lamented his sins, and loathed himself for them, especially as they were against a good and gracious God, according to* Ps. 51. 4 *and* Luc. 15. 18. (2.) *He was deeply sensible of, and grieved for the corruption of his heart, from whence his actual sins did proceed, according to* Ps. 51. 5. (3.) *He mourned over his back-slidings, because God was thereby dishonored.* (4) *he found it hard to believe, yet professed he would roll himself, and rely upon the merits of Christ alone for salvation, and if he perished, he would perish there.* (5) *He was much in a little time in duty, yet did profess he saw the insufficiency of them to justifie or save him, according to* Phil. 3. 9. (6) *he made choice of Christ before all, before life it self, according to* Phil. 3. 8. (7) *he longed for morning when he was to die, because he desired to be with Christ, according to* Phil. 1. 23. (8) *he greatly loved God, because much was forgiven him, according to* Luc. 7. 47. *and said, though God should damn him, yet he could and would love God.* (9) *he loved the company of Gods people, and professed, he had rather be with Gods people in prison, with bread and water, than with the ungodly with liberty and greatest dainties, according to* 1 Joh. 3. 14. (10) *he blessed God, that ever he was taken and imprisoned; thinking it better to be in chains and bonds to die, than to go on in*

sin. (11) *he was most broken and melted for his sins when those that came to visit him were gone from him, and not in their presence; when hypocrites mourn before others, and are less affected when alone: yet this was sometimes his trouble, least God should loose the glory of the work he had wrought in him. (This was observed by one that was usually with him, when others went from him.* (12) *he wept for joy at that time, when he could not find that God loved him; that he was not cursing, and swearing, and sinning against God, as others did, and he himself formerly.* (13) *he found and tasted more sweetness in the ways of God, in praying and mourning for sin, than he ever found in the commission of sin.* (14) *he accounted sin to be worse than hell.* (15) *he had a spirit of prayer given to him, so plentifully, that it was an astonishment to many that joyned sometimes with him, considering how ignorant he was a little before, according to* Acts 9. 11. *for behold, he prayeth.* (16) *he looked upon the loss of God, more than the torments of hell, and feared it more.* (17) *he prized heaven because there he should sin no more. These were his own expressions, and what we observed that were frequently with him: and, Reader, do thou pray and watch that thou maist not be guilty of this young-man's sins, but pray and labour that thou mightest obtain the like evidences for heaven.*

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